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"have written it at large for thee, and it will be delivered unto thee even with this letter."

The book *As Others Saw Him* is this description of events by the Scribe Meshullam who hesitatingly and regrettingly voted for Jesus's death. There are sixteen chapters, all full of life and action, and explaining the various situations to the Greek physician who knows little of the Jewish parties and Jewish customs. Thus the book supplies in the shape of novelistic fiction a commentary on the New Testament. The author introduces playfully all the light which the Talmud and also apocryphal traditions throw upon the accounts of the canonical Gospels. Delitsch, the famous Old Testament scholar and author of *Ein Tag in Capernaum*, could not have done better. Here we understand how and why the same people who welcomed Jesus with shouts of Hosanna could, after a few days, vociferously demand his execution. If the book is written by a Christian and a believer, it is a masterpiece of poetical imagination; for it exhibits the grandeur of Christ's picture in its reflexion from the soul of a noble Jew, who, considering all in all, offers from his Jewish standpoint good reasons for rejecting Jesus. If, however, the book is written by a Jew, which is the more probable solution of its anonymous appearance, we should say that it has been written with the heart-blood of the author who finds himself unable to accept Jesus as the Jewish Messiah, and yet adopts the motto: "It cannot be that a prophet perish out of Jerusalem."

The tone of the book is noble and elevating, the whole conception is poetical, and its expositions are very instructive without showing the least tinge of pedantry.  
*Non olet lucernam.* P. C.

GENETIC PHILOSOPHY. By *David Jayne Hill*. New York and London: Macmillan & Co. 1893. Pages, 382. Price, \$1.75.

The author begins with an examination of the general protest against philosophy in its old sense as ontology, and poses the question whether this discipline may not be rehabilitated in a more modern form, as a synthesis of the results of positive inquiry, which, in reality, aims to reach practically the same goal, but by a different method. That method, which the author briefly but precisely traces in the developmental process of science, he has stated in contrast to the ontological formulations of the problem as follows:

"Being, as apprehended by our intelligence, is found to possess continuity, and "all facts are the aspects of a process. When, therefore, facts are translated into "thought, they must not be sundered and isolated, floated off from their attachments and treated as independent entities. The continuity which connects them as "real must also connect them as ideal. In other words, they must be genetically "regarded, or considered as aspects of a continuous process to which they must be "referred. *The genetic method, then, consists in referring every fact to its place in "the series to which it belongs.*"

The goal of the genetic method is stated as follows:

"The genetic method does not aim at a complete individual synthesis. Under its guidance, contemporary philosophy should not attempt the reformulation of all knowledge. Its function is that of an intellectual clearing-house, to borrow a figure from the commercial world. The business of the philosopher is to equate the deposits and indicate the deficits of the special sciences. This is an office which many can perform better than a few, and thus philosophy as well as science may be made social and co-operative, although it will always remain true that philosophy in the active sense is not every man's business."

Conformably to the method prescribed, President Hill takes up successively in the ten chapters of his book the genesis of Matter, Life, Consciousness, Feeling, Thought, Will, Art, Morality, Religion, and Science. He presents and elaborates in a vigorous and graphic style the newest results and theories which bear on these various questions, and although the cultivators of certain branches of metaphysics will receive the impression that President Hill has slighted some important aspects of philosophy which in themselves are justly entitled to the rank of a scientific discipline, it must be remembered that he restricts the designation "philosophy" to individual attempts "to solve the central problems of knowing and being." Upon the whole his estimates are just and practical.

We are not inclined to accept, to their full extent, the introductory remarks of the author on the general character and methods of "philosophy," however pertinent they may be to certain systems and epochs; nevertheless, the book may be characterised as a good synoptic introduction into the new synthetic philosophy of science.

T. J. McC.

LOGIC. By *Dr. Christoph Sigwart*, Professor of Philosophy at the University of Tübingen. Translated by *Helen Dendy*. London: Swan Sonnenschein & Co. New York: Macmillan & Co. 1895. Two Volumes. Price, \$5.50. Pp. Vol. I, 403. Pp., Vol. II, 592.

We may refer our readers for a detailed analysis of Professor Sigwart's views of logic to the review which we gave of the second edition of the German work in the July, 1894, *Monist*, page 614, and to No. 107 of *The Open Court*, 1889. It would be entirely supererogatory to say anything about the position which Professor Sigwart's work holds in this department of inquiry, or to emphasise its importance as a text-book and compendium of the subject. Both are recognised, and the translator, by her careful work, and the publishers, by the splendid form in which they have produced the volumes, have rendered an important service to the English-speaking public. In a brief Preface to the English translation the author acknowledges his great indebtedness to English logicians, and trusts that for this reason his book will not appear to English readers entirely as a foreigner. He has also a brief word to say on the almost insuperable difficulties attending the translation of a philosophical treatise, and assures us on the ground of his own careful revision that the translation is completely free from misunderstandings, and that it represents every-